Chironia || Chiton.

tiſe on the *diſeaſes incident to horſes* and other quadrupeds, ἱππιατρικον; the lexicographer even pretends, that it is from this work the Centaur derived his name. Fabricius gives a liſt of the works attributed to Chiron, and diſcuſſes the claims which have been made for others to the ſame writings: and in vol. xiii. he gives him a diſtinguiſhed place in his catalogue of ancient phyſicians.

CHIRONIA. See BOTANY *Index*.

CHIRONOMY, in antiquity, the art of repreſenting any paſt tranſaction by the geſtures of the body, more eſpecially by the motions of the hands: this made a part of liberal education; it had the approbation of Socrates, and was ranked by Plato among the political virtues.

CHIROTONY, among eccleſiaſtical writers, denotes the impoſition of hands uſed in conferring prieſtly orders. However, it is proper to remark, that chirotony originally was a method of electing magiſtrates, by holding up the hands.

CHIRURGEON, or SURGEON. See SURGEON.

CHIRURGERY. See SURGERY.

CHISLEY-LAND, in *Agriculture*, a ſoil of a middle nature between ſandy and clayey land, with a large admixture of pebbles.

CHISON, KISON, or KISSON, (Judges iv. and v.) a river of Galilee; ſaid to riſe in Mount Tabor, to run by the town of Naim, and to fall into the Mediterranean between Mount Carmel and Ptolemais, (1 Kings xviii. 40.)

CHISSEL, or CHISEL, an inſtrument much uſed in ſculpture, maſonry, joinery, carpentry, &c.

There are chiſſels of different kinds; though their chief difference lies in their different ſize and ſtrength, as being all made of ſteel well ſharpened and tempered: but they have different names, according to the different uſes to which they are applied. The chiſſels uſed in carpentry and joinery are, 1. The former; which is uſed firſt of all before the parting chiſſel, and juſt after the work is ſcribed. 2. The paring-chiſſel; which has a fine ſmooth edge, and is uſed to pare off or ſmooth the irregularities which the former makes. This is not ſtruck with a mallet as the former is, but is preſſed with the ſhoulder of the workman. 3. Skew-former: this is uſed for cleanſing acute angles with the point or corner of its narrow edge. 4. The mortiſe-chiſſel; which is narrow, but very thick and ſtrong, to endure hard blows, and it is cut to a very broad baſil. Its uſe is to cut deep ſquare holes in the wood for mortiſes. 5. The gouge, which is a chiſſel with a round edge; one ſide whereof ſerves to prepare the way for an augre, and the other to cut ſuch wood as is to be rounded, hollowed, &c. 6. Socket-chiſſels, which are chiefly uſed by carpenters, &c. have their ſhank made with a hollow ſocket at top; to receive a ſtrong wooden ſprig, fitted into it with a ſhoulder. Theſe chiſſels are diſtinguiſhed, according to the breadth of the blade, into half-inch chiſſels, three quarters of an inch chiſſels, &c. 7. Ripping chiſſels; which is a ſocket-chiſſel of an inch broad, having a blunt edge, with no baſil to it. Its uſe is to rip or tear two pieces of wood aſunder, by forcing in the blunt edge between them.

CHITON, in *Zoology*, a genus of the order of vermes teſtaceæ. The name *chiton* is from χιτων, *lorica*, a coat of mail. The ſhell is plated, and conſiſts of many parts lying upon each other tranſverſely: the inhabitant is a ſpecies of the DORIS. See CONCHOLOGY *Index*.

1

Chittim || Chivalry.

CHITTIM, in *Ancient Geography*, according to Le Clerc, Calmet, and others, was the ſame with Macedonia, peopled by Kittim the ſon of Javan and grandſon of Noah.

CHITTRICK'S MEDICINE FOR THE STONE. This medicine was ſome years ago kept as a ſecret, and had great reputation as a lithontriptic, which indeed it ſeems in many caſes to deſerve. It was diſcovered by Dr Blackrie to be no other than ſoap-lye; and the following receipt for uſing it was procured by General Dunbar: "Take one tea-ſpoonful of the ſtrongeſt ſoap-lye, mixed in two table-ſpoonfuls of ſweet milk, an hour before breakfaſt and at going to bed. Before you take the medicine, take a ſup of pure milk, and immediately after you have ſwallowed the medicine take another. If you find this agrees with you for two or three days, you may add half as much more to the doſe."

1 Definition.

CHIVALRY, (from *cheval*, "a horſe);" an abſtract term, uſed to expreſs the peculiar privileges, obligations, and turn of mind, with all the other diſtinguiſhing characteriſtics of that order of men who flouriſhed in Europe in the dark ages, during the vigour of the feudal ſyſtems of government, under the name of *Knights* or *Knights Errant*.

2 Difficulty of tracing the origin of chivalry.

To aſcertain the period at which the order ſprung up, and the circumſtances to which its origin was owing, is no eaſy taſk. In the hiſtory of ſociety, ſuch a multiplicity of collateral facts appear interwoven together, and cauſes and effects run into each other by a gradation ſo imperceptible, that it is exceedingly difficult, even for the niceſt eye, to diſcern cauſes from their immediate effects, or to diſtinguiſh to which among a number of collateral circumſtances the origin of any particular event is to be referred. The age to which we muſt look for the origin of chivalry was ſingularly rude and illiterate. Even the principal events of that period, emigrations, wars, and the eſtabliſhment of ſyſtems of laws and forms of government, have been but imperfectly, and in many inſtances unfaithfully, recorded. But the tranſactions which took place in the ordinary courſe of civil and domeſtic life, and which, though leſs ſtriking, muſt have always prepared the way for the more remarkable events, have been generally thought unworthy of tranſmiſſion to poſterity, and have very ſeldom found a hiſtorian. Add to theſe difficulties which oppoſe our reſearches on this ſubject, that the nations of Europe were in that age a mixed multitude, conſiſting of the aboriginal inhabitants, who, though either ſubdued by the Roman arms, or at leaſt compelled to retire to the woods and mountains, ſtill obſtinately retained their primitive manners and cuſtoms; Roman colonies, and ſuch of the original inhabitants of the countries in which theſe were eſtabliſhed, as had yielded not only to the arms of the Romans, but alſo to the influence of their laws, arts, and manners; and the barbarians, who proceeding from the northern regions of Aſia and Europe, the wilds of Scythia and Germany, diſſolved the fabric of the Roman empire, and made themſelves lords of Europe. Amid this confuſion of nations, inſtitutions,

and

Chivalry. and cuſtoms, it becomes almoſt impoſſible to trace any regular ſeries of cauſes and effects.

Yet as the hiſtory of that period is not entirely unknown to us, and the obſcure and imperfect records in which it is preſerved, while they commemorate the more remarkable events, throw a faint light on the cuſtoms, manners, and ordinary tranſactions of the age; we can at leaſt collect ſome circumſtances, which if they did not of themſelves give riſe to the inſtitution of chivalry, muſt certainly have co-operated with others to that end. We may even be allowed, if we proceed with due diffidence and caution, to deduce, from a conſideration of the effect, ſome inferences concerning the cauſe; from thoſe particulars of its hiſtory which are known to us, we may venture to carry imagination backwards, under a proper reſtraint, to thoſe which are hid under the darkneſs of a rude and illiterate age.

3 Diſtinction of ranks an eſſential part of the mechaniſm of ſociety.

Diſtinction of ranks appears to be eſſentially neceſſary to the exiſtence of civil order. Even in the ſimpleſt and rudeſt ſocial eſtabliſhments, we find not merely the natural diſtinctions of weak and ſtrong, young and old, parent and child, huſband and wife; theſe are always accompanied with others which owe their inſtitution to the invention of man, and the conſent, either tacit or formal, of the ſociety among whom they prevail. In peace and in war, ſuch diſtinctions are equally neceſſary: they conſtitute an eſſential and important part of the mechaniſm of ſociety.

4 The early pre-eminence of the military character.

One of the earlieſt artificial diſtinctions introduced among mankind, is that which ſeparates the bold and ſkilful warrior from thoſe whoſe feebleneſs of body and mind renders them unable to excel in dexterity, ſtratagem, or valour. Among rude nations, who are but imperfectly acquainted with the advantages of ſocial order, this diſtinction is more remarkably eminent than in any other ſtate of ſociety. The ferocity of the human character in ſuch a period produces almoſt continual hoſtilities among neighbouring tribes; the elements of nature, and the brute inhabitants of the foreſt, are not yet reduced to be ſubſervient to the will of man; and theſe, with other concomitant circumſtances, render the warrior, who is equally diſtinguiſhed by cunning and valour, more uſeful and reſpectable than any other character.

5 Subordinate diſtinctions of rank introduced into ſociety.

On the ſame principles, as the boundaries of ſociety are enlarged, and its form becomes more complex, the claſſes into which it is already diſtinguiſhed are again ſubdivided. The invention of arts, and the acquiſition of property, are the chief cauſes of theſe new diſtinctions which now ariſe among the orders of ſociety; and they extend their influence equally through the whole ſyſtem. Difference of armour, and different modes of military diſcipline, produce diſtinction of orders among thoſe who practiſe the arts of war; while other circumſtances, originating from the ſame general cauſes, occaſion ſimilar changes to take place amidſt the ſcenes of peace.

6 The diſtinction introduced into the military order by the uſe of cavalry.

None of the new diſtinctions which are introduced among men, with reſpect to the diſcipline and conduct of war, in conſequence of the acquiſition of property and the invention of arts, is more remarkable than that occaſioned by the uſe of horſes in military expeditions, and the training of them to the evolutions of the military art. Fire-arms, it is true, give to thoſe who are acquainted with them a greater ſuperiority over thoſe to whom their uſe is unknown, than what the horſeman poſſeſſes over him who fights on foot. But the uſe of fire-arms is of ſuch importance in war, and the expence attending it ſo inconſiderable, that wherever theſe have been introduced, they have ſeldom been confined to one particular order in an army; and, therefore, they produce indeed a remarkable, though tranſient, diſtinction among different nations; but eſtabliſh no permanent diſtinctions in the armies in any one nation. But to maintain a horſe, to equip him with coſtly furniture, to manage him with dexterity and vigour, are circumſtances which have invariably produced a ſtanding and conſpicuous diſtinction among the military order, wherever bodies of cavalry have been formed. The Roman *equites*, who, though they became at length a body of uſurers and farmers-general, were originally the only body of cavalry employed by the ſtate, occupied a reſpectable rank between the ſenators and the plebeians; and the elegance and humanity of their manners were ſuitable to their rank. In ancient Greece, and in the celebrated monarchies of Aſia, the ſame diſtinction prevailed at a ſimilar period. Chivalry.

7 Military diſtinctions among the ancient Germans.

Since the circumſtances and principles on which this diſtinction depends are not ſuch as muſt be confined in their influence to one particular nation, or one region of the globe, we may hope to trace their effects among the ſavage warriors of Scythia and Germany, as well as among the Greeks or Romans. From the valuable treatiſe of Tacitus *de moribus Germanorum*, we learn that, among the German warriors a diſtinction ſomewhat of this nature *did* actually ſubſiſt; not ſo much indeed a diſtinction between the warrior who fought on horſeback and thoſe who fought on foot, as between thoſe whom vigour of body and energy of mind enabled to brave all the dangers of war, and ſuch as, from the imbecility of youth, the infirmities of age, or the natural inferiority of their mental and bodily powers, were unequal to ſcenes of hardſhip and deeds of valour. The youth was not permitted to take arms and join his warlike countrymen in their military expeditions whenever he himſelf thought proper: there was a certain age before which he could not be inveſted with armour. When he had attained that period, if not found deficient in ſtrength, activity, or courage, he was formally honoured with the ſhield and the lance, called to the duties, and admitted to all the privileges of a warrior.

8 Reſpectability of the women among the Germans.

Another fact worthy of notice, reſpecting the manners of the barbarians of Germany before they eſtabliſhed themſelves in the cultivated provinces of the Roman empire, is, that their women, contrary to what we find among many other rude nations, were treated with a high degree of reſpect. They did not generally vie with the men in deeds of valour, but they animated them by their exhortations to diſtinguiſh themſelves in the field; and virgins eſpecially were conſidered with a ſacred veneration, as endowed with prophetic powers, capable of foreſeeing events hid in the womb of futurity, and even of influencing the will of the deities. Hence, though domeſtic duties were their peculiar province, yet they were not harſhly treated nor confined to a ſtate of ſlavery. There appears indeed a ſtriking analogy between the condition of the women

Chivalry. among the rude ſoldiers of Sparta and the rank which they occupied among the warlike cantons of Germany. Perhaps, indeed, the Geman were ſtill more honourable than the Spartan women; as they were taught to wield the magic weapons of ſuperſtition, which in Greece were appropriated to the prieſts.

It appears, therefore, that, in the foreſts of Germany at leaſt, if not the more northern regions of Aſia and Europe, the conquerors of the Roman empire, before they penetrated into its provinces, treated their women with a degree of reſpect unknown to moſt of the nations of antiquity; that the character of the warrior was likewiſe highly honourable, being underſtood to unite all thoſe qualities which were in the higheſt eſtimation; and that it was only at a particular age, and with certain forms, that the youth were admitted to bear arms.

9 Changes in the manners of the barbarians after they ſettled in the Roman empire, which gave riſe to chivalry.

When thoſe nations ſallied from their deſerts and foreſts, overran the Roman empire, and eſtabliſhed themſelves in its provinces, the changes which took place on their circumſtances were remarkable; and by a natural influence, it could not but produce an equally remarkable change on their habits, cuſtoms, and manners. The great outlines might ſtill remain: but they could not now fail to be filled up in a different manner. Here, however, the records of hiſtory are peculiarly imperfect. We have no Cæſar or Tacitus to ſupply facts or direct our reaſonings; the Gothic nations had not yet learned to read and write; and the Romans were ſo depreſſed under the ſenſe of their own miſeries, as to be negligent of the changes which happened around them. But as ſoon as the light of hiſtory begins again to dawn, we find that the leading features of the barbarian character were not effaced, but only modified in a particular manner, in conſequence of their mixing among a more poliſhed people, becoming acquainted with the luxuries of life, and acquiring extenſive power and property.

Thoſe who fought on horſeback now began to be diſtinguiſhed with peculiar honours. The manners of the warrior too were become more cultivated, and his ſpirit more humane. Leiſure and opulence, with the influence of a poliſhed people, even though in a ſtate of ſlavery, taught thoſe barbarians to aſpire after more refined pleaſures and more ſplendid amuſements than thoſe with which they had been before ſatisfied. The influence of Chriſtianity, too, which, though groſsly corrupted, was ſtill favourable to the ſocial happineſs of mankind, concurred to poliſh their manners and exalt their character. Hence, in the end of the tenth and in the beginning of the eleventh century, we ſee knight-errantry, with that romantic gallantry, piety, and humanity, by which it was principally diſtinguiſhed, make its appearance. At the court of every prince, count, or baron, jouſts and tournaments became the favourite amuſements. At thoſe entertainments, ſkill in arms, devotion to the fair, and generous courteſy, were all at once cultivated. About this period began the cruſades; and theſe, to which alone ſome have referred the origin of chivalry, though they could not give riſe to what was already in exiſtence, yet moulded the form and directed the ſpirit of the inſtitution in ſuch a manner, as to raiſe it by a rapid progreſs from infancy, as it were, to full vigour and maturity. Its character, as it appeared when fully formed, is well deſcribed by an eloquent hiſtorian in the following manner: Chivalry.

"Between the age of Charlemagne and that of the cruſades, a revolution had taken place among the Spaniards, the Normans, and the French, which was gradually extended to the reſt of Europe. The ſervice of the infantry was degraded to the plebeians; the cavalry formed the ſtrength of the armies, and the honourable name of *miles*, or ſoldier, was confined to the gentlemen who ſerved on horſeback, and were inveſted with the character of knighthood. The dukes and counts, who had uſurped the rights of ſovereignty, divided the provinces among their faithful barons: the barons diſtributed among their vaſſals the fiefs or benefices of their juriſdiction; and theſe military tenants, the peers of each other and of their lord, compoſed the noble or equeſtrian order, which diſdained to conceive the peaſant or burgher as of the ſame ſpecies with themſelves. The dignity of their birth was preſerved by pure and equal alliances; their ſons alone who could produce four quarters or lines of anceſtry, without ſpot or reproach, might legally pretend to the honour of knighthood; but a valiant plebeian was ſometimes enriched, and ennobled by the ſword, and became the father of a new race. A ſingle knight could impart, according to his judgment, the character which he received; and the warlike ſovereigns of Europe derived more glory from this perſonal diſtinction than from the luſtre of their diadem. This ceremony was in its origin ſimple and profane; the candidate, after ſome previous trial, was inveſted with his ſword and ſpurs; and his cheek or ſhoulder were touched with a ſlight blow, as an emblem of the laſt affront which it was lawful for him to endure. But ſuperſtition mingled in every public and private action of life: In the holy wars, it ſanctified the profeſſion of arms; and the order of chivalry was aſſimilated in its rights and privileges to the ſacred orders of prieſthood. The bath and white garment of the novice were an indecent copy of the regeneration of baptiſm: his ſword, which he offered on the altar, was bleſſed by the miniſters of religion; his ſolemn reception was preceded by faſts and vigils; and he was created a knight in the name of God, of St George, and of St Michael the archangel. He ſwore to accompliſh the duties of his profeſſion; and education, example, and the public opinion, were the inviolable guardians of his oath. As the champion of God and the ladies, he devoted himſelf to ſpeak the truth; to maintain the right; to protect the diſtreſſed; to practiſe *courteſy*, a virtue leſs familiar to the ancients; to purſue the infidels; to deſpiſe the allurements of eaſe and ſafety; and to vindicate in every perilous adventure the honour of his character. The abuſe of the ſame ſpirit provoked the illiterate knight to diſdain the arts of induſtry and peace; to eſteem himſelf the ſole judge and avenger of his own injuries; and proudly to neglect the laws of civil ſociety and military diſcipline. Yet the benefits of this inſtitution, to refine the temper of barbarians, and to infuſe ſome principles of faith, juſtice, and humanity, were ſtrongly felt, and have been often obſerved. The aſperity of national prejudice was ſoftened; and the community of religion and arms ſpread a ſimilar colour and generous emulation over the face of Chriſtendom. Abroad, in enterpriſe and pilgrimage;" *Gibbon*, vol. vi. p. 26.

Chivalry. pilgrimage; at home, in martial exercise, the warriors of every country were perpetually associated; and impartial taste must prefer a Gothic tournament to the Olympic games of classic antiquity. Instead of the naked spectacles which corrupted the manners of the Greeks, and banished from the stadium the virgins and matrons, the pompous decoration of the lists was crowned with the presence of chaste and high-born beauty, from whose hands the conqueror received the prize of his dexterity and courage. The skill and strength that were exerted in wrestling and boxing, bear a distant and doubtful relation to the merit of a soldier; but the tournaments, as they were invented in France, and eagerly adopted both in the east and west, presented a lively image of the business of the field. The single combats, the general skirmish, the defence of a pass or castle, were rehearsed as in actual service; and the contest, both in real and mimic war, was decided by the superior management of the horse and lance. The lance was the proper and peculiar weapon of the knight: his horse was of a large and heavy breed; but this charger, till he was roused by the approaching danger, was usually led by an attendant, and he quietly rode a pad or palfrey of a more easy pace. His helmet and sword, his greaves and buckler, it would be superfluous to describe; but I may remark, that at the period of the crusades, the armour was less ponderous than in later times; and that, instead of a massy cuirass, his breast was defended by a hauberk or coat of mail. When their long lances were fixed in the rest, the warriors furiously spurred their horses against the foe; and the light cavalry of the Turks and Arabs could seldom stand against the direct and impetuous weight of their charge. Each knight was attended to the field by his faithful squire, a youth of equal birth and similar hopes; he was followed by his archers and men at arms; and four, or five, or six soldiers, were computed as the furniture of a complete *lance*. In the expeditions to the neighbouring kingdoms or the Holy Land, the duties of the feudal tenure no longer subsisted; the voluntary service of the knights and their followers was either prompted by zeal or attachment, or purchased with rewards and promises; and the numbers of each squadron were measured by the power, the wealth, and the fame of each independent chieftan. They were distinguished by his banner, his armorial coat, and his cry of war: and the most ancient families of Europe must seek in these atchievements the origin and proof of their nobility."

The respectable author of the Letters on Chivalry and Romance, traces, with great ingenuity and erudition, a strong resemblance between the manners of the age of chivalry and those of the old heroic ages delineated by Homer.

10 The resemblance between heroic and Gothic manners.

There is, says he, a remarkable correspondence between the manners of the old heroic times, as painted by their great romancer Homer, and those which are represented to us in the modern books of knight-errantry. A fact of which no good account can be given, but by another not less certain; that the political state of Greece, in the earliest periods of its story, was similar in many respects to that of Europe, as broken by the feudal system into an infinite number of petty independent governments.

Chivalry. Some obvious circumstances of agreement between the heroic and Gothic manners may be worth putting down.

1. The military enthusiasm of the barons is but of a piece with the fanaticism of the heroes. Hence the same particularity of description in the accounts of battles, wounds, deaths, in the Greek poet as in the Gothic romancers. Hence that minute curiosity in the display of their dresses, arms, accoutrements. The minds of all men being occupied with warlike images and ideas, were much gratified by those details, which appear cold and unaffecting to modern readers.

We hear much of knights-errant encountering giants and quelling savages in books of chivalry. These giants were oppressive feudal lords; and every lord was to be met with, like the giant, in his strong-hold or castle. Their dependents of a lower form, who imitated the violence of their superiors, and had not their castles but lurking places, were the savages of romance. The greater lord was called a giant for his power; the less, a savage for his brutality.

2. Another terror of the Gothic ages was monsters, dragons, and serpents. Their stories were received in those days for several reasons: 1. From the vulgar belief of enchantments: 2. From their being reported on the faith of eastern tradition, by adventurers from the Holy Land: 3. In still later times from the strange things told and believed on the discovery of the new world.

In all these respects, Greek antiquity resembles the Gothic. For what are Homer's Læstrigons and Cyclops, but bands of lawless savages, with each of them a giant of enormous size at their head? And what are the Grecian Bacchus, Hercules, and Theseus, but knights-errant, the exact counterparts of Sir Launcelot and Amadis de Gaul?

3. The oppressions which it was the glory of the knights to avenge, were frequently carried on, as we are told, by the *charms and enchantments of women*. These charms, we may suppose, are often metaphorical; as expressing only the blandishments of the sex. Sometimes they are taken to be real, the ignorance of those ages acquiescing in such conceits. And are not these stories matched by those of Calypso and Circe, the enchantresses of the Greek poet?

4. Robbery and piracy were honourable in both: so far were they from reflecting any discredit on the ancient or modern *redressers of wrongs*. What account can be given of this, but that, in the feudal times, and in the early days of Greece, when government was weak, and unable to redress the injuries of petty sovereigns, it would be glorious for private adventurers to undertake this work; and, if they could accomplish it in no other way, to pay them in kind by downright plunder and rapine?

5. Bastardy was in credit with both. They were extremely watchful over the chastity of their own women; but such as they could seize upon in the enemy's quarter, were lawful prize. Or if, at any time, they transgressed in this sort at home, the fault was covered by an ingenious fiction. The offspring was reputed divine. Their greatest heroes were the fruit of goddesses approached by mortals; just as we hear of the doughtiest knights being born of fairies.

6. With the greatest fierceness and savageness of character, the utmost generosity, hospitality, and cour-

Chivalry. teſy, were imputed to the heroic ages. Achilles was at once the moſt relentleſs, vindictive, implacable, and the friendlieſt of men. We have the very ſame repreſentation in the Gothic romances. As in thoſe lawleſs times, dangers and diſtreſſes of all kinds abounded, there would be the ſame demand for compaſſion, gentleneſs, and generous attachments to the unfortunate, thoſe eſpecially of their own clan, as of reſentment, rage, and animoſity againſt their enemies.

7. Again, the martial games celebrated in ancient Greece, on great and ſolemn occaſions, had the ſame origin and the ſame purpoſe as the tournaments of the Gothic warriors.

8. Laſtly, the paſſions for adventures ſo natural in their ſituation, would be as naturally attended with the love of praiſe and glory. Hence the ſame encouragement, in the old Greek and Gothic times, to panegyriſts and poets. In the affairs of religion and gallantry, indeed, the reſemblance between the hero and the knight is not ſo ſtriking. But the religious character of the knight was an accident of the times, and no proper effect of his civil condition. And that his devotion for the fair ſex ſhould ſo far ſurpaſs that of the hero, is a confirmation of the ſyſtem here advanced. For the conſideration had of the females in the feudal conſtitution, will of itſelf account for this deference. It made them capable of ſucceeding to fiefs, as well as the men. And does not one inſtantly percieve what reſpect and dependence this privilege would draw upon them?

It was of great conſequence who ſhould obtain the favour of a rich heireſs. And though, in the ſtrict feudal times, ſhe was ſuppoſed to be in the power and at the diſpoſal of her ſuperior lord, yet this rigid ſtate of things did not laſt long. Hence we find ſome diſtreſſed damſel was the ſpring and mover of every knight's adventure. She was to be reſcued by his arms, or won by the fame and admiration of his proweſs. The plain meaning of all which was this: That as, in theſe turbulent times, a protector was neceſſary to the weakneſs of the ſex, ſo the courteous and valorous knight was to approve himſelf fully qualified for that purpoſe.

It may be obſerved, that the two poems of Homer were intended to expoſe the miſchiefs and inconveniences ariſing from the political ſtate of Old Greece: the *Iliad*, the diſſenſions that naturally ſpring up among independent chiefs; and the *Odyſſey*, the inſolence of their greater ſubjects, more eſpecially when unreſtrained by the preſence of their ſovereign. And can any thing more exactly reſemble the condition of the feudal times, when, on occaſion of any great enterpriſe, as that of the cruſades, the deſigns of the confederate Chriſtian ſtates were perpetually fruſtrated, or interrupted at leaſt, by the diſſenſions of their leaders; and their affairs at home, as perpetually diſtreſſed and diſordered by the rebellious uſurpations of their greater vaſſals? Jeruſalem was to the European what Troy had been to the Grecian princes. See the article KNIGHT.

CHIVALRY, in *Law*, is uſed for a tenure of lands by knight's ſervice, whereby the knight was bound to perform ſervice in war unto the king, or the meſne lord of whom he held by that tenure. And chivalry was either general or ſpecial: *general*, when it was only in the feoffment that the tenant held *per ſervitium militare*, without any ſpecification of ſerjeantry, eſcuage, &c.; *ſpecial*, when it was declared particularly by what kind of knight ſervice the land was held. Chivalry.

For the better underſtanding of this tenure it hath been obſerved, that there is no law but is holden mediately or immediately of the crown by ſome ſervice; and therefore all freeholds that are to us and our heirs, are called *feuda*, or *feoda*, "fees; as proceeding from the king for ſome ſmall yearly rent, and the performance of ſuch ſervices as were originally laid upon the land at the donation thereof. For as the king gave to the great nobles, his immediate tenants, large poſſeſſions for ever, to hold of him for this or that ſervice or rent; ſo they in time parcelled out to ſuch others as they liked the ſame lands for rents and ſervices as they thought good: and theſe ſervices were by Littleton divided into two kinds, *chivalry* and *ſocage*; the firſt whereof was martial and military, the other ruſtical. Chivalry, therefore, was a tenure of ſervice, whereby the tenant was obliged to perform ſome noble or military office unto his lord: and it was of two kinds; either *regal*, that is, held only of the king; or *common*, where held of a common perſon. That which might be held only of the king was called *ſervitium*, or *ſergentia*; and was again divided into *grand* and *petit* ſerjeantry. The grand ſerjeantry was where one held lands of the king by ſervice, which he ought to do in his own perſon: as, to bear the king's banner or ſpear, to lead his hoſt, to find men at arms to fight, &c. Petit ſerjeantry was when a man held lands of the king, to yield him annually ſome ſmall thing towards his wars, as a ſword, dagger, bow, &c. Chivalry that might be holden of a common perſon was termed *ſcutagium*, "eſcuage;" that is, ſervice of the ſhield; which was either uncertain or certain.

Eſcuage uncertain, was likewiſe two-fold: firſt, where the tenant was bound to follow his lord, going in perſon to the king's wars, either himſelf, or ſending a ſufficient man in his place, there to be maintained at his expence, ſo long as was agreed upon between the lord and his firſt tenant at the granting of the fee; and the days of ſuch ſervice ſeem to have been rated by the quantity of land ſo holden; as, if it extended to a whole knight's fee, then the tenant was to follow his lord 40 days; and if but to half a knight's fee, then 20 days; if a fourth part, then 10 days, &c. The other kind of this eſcuage was called *caſtle-ward*, where the tenant was obliged, by himſelf or ſome other, to defend a caſtle as often as it ſhould come to his turn. And theſe were called *eſcuage uncertain*; becauſe it was uncertain how often a man ſhould be called to follow his lord to the wars, or to defend a caſtle, and what his charge would be therein.

Eſcuage certain, was where the tenure was ſet at a certain ſum of money to be paid in lieu of ſuch ſervice; as that a man ſhould pay yearly for every knight's fee 20s. for half a knight's fee 10s. or ſome like rate; and this ſervice, becauſe it is drawn to a certain rent, groweth to be of a mixed nature, not merely ſocage, and yet ſocage in effect, being now neither perſonal ſervice nor uncertain. The tenure called chivalry had other conditions annexed to it: but there is a great alteration made in theſe things by the ſtat. 12. Car. II. c. 24. whereby tenures by knight's ſervice of the king;

or

Chivalry. or any other perſon *in capite*, &c. and the fruits and conſequences thereof, are taken away and diſcharged; and all tenures are to be conſtrued and adjudged to be free and common ſocage, &c.

Court of CHIVALRY, a court formerly held before the lord high conſtable and earl marſhal of England jointly, and having both civil and criminal juriſdiction: but ſince the attainder of Stafford duke of Buckingham under Henry VIII. and the conſequent extinguiſhment of the office of lord high conſtable, it hath uſually, with reſpect to civil matters, been heard before the earl marſhal only. This court, by ſtat. 13. Rich. II. c. 2. hath cognizance of contracts and other matters touching deeds of arms and war, as well out of the realm as in it. And from its ſentences lies an immediate appeal to the king in perſon. This court was in great reputation in the times of pure chivalry; and afterwards during the Engliſh connexions with the continent, by the territories which their princes held in France: but it is now grown almoſt entirely out of uſe, on account of the feebleneſs of its jurisdiction, and want of power to enforce its judgements; as it can neither fine nor impriſon, not being a court of record.

1. The *civil* juriſdiction of this court of chivalry is principally in two points; the redreſſing injuries of honour, and correcting encroachments in matters of coat-armour, precedency, and other diſtinctions of families. As a court of honour, it is to give ſatisfaction to all ſuch as are aggrieved in that point; a point of a nature ſo nice and delicate, that its wrongs and injuries eſcape the notice of the common law, and yet are fit to be redreſſed ſomewhere. Such, for inſtance, as calling a man *coward*, or giving him the lie; for which, as they are productive of no immediate damage to his perſon or property, no action will lie in the courts at Weſtminſter; and yet they are ſuch injuries as will prompt every man of ſpirit to demand ſome honourable amends; which, by the ancient law of the land, was given in the court of chivalry. But modern reſolutions have determined, that how much ſoever a juriſdiction may be expedient, yet no action for words will at preſent lie therein. And it hath always been moſt clearly holden, that as this court cannot meddle with any thing determinable by common law, it therefore can give no pecuniary ſatisfaction or damages; inaſmuch as the quantity and determination thereof is ever of common law cognizance. And therefore this court of chivalry can at moſt order reparation in point of honour; as to compel the defendant *mendacium ſibi ipſi imponere*, or to take the lie that he has given upon himſelf, or to make ſuch other ſubmiſſion as the laws of honour may require. As to the other point of its civil juriſdiction, the redreſſing of uſurpations and encroachments in matters of heraldry and coat-armour; it is the buſineſs of this court, according to Sir Matthew Hale, to adjuſt the right and armorial enſigns, bearings, creſts, ſupporters, pennons, &c.; and alſo rights of places or precedence, where the king's patent or act of parliament, which cannot be overruled by this court, have not already determined it. The proceedings of this court are by petition in a ſummary way; and the trial not by a jury of 12 men, but by witneſſes, or by combat. But as it cannot impriſon, not being a court of record; and as, by the reſolutions of the ſuperior courts, it is now confined to ſo narrow and reſtrained a juriſdiction, it has fallen into contempt. The marſhalling of coat-armour, which was formerly the pride and ſtudy of all the beſt families in the kingdom, is now greatly diſregarded; and has fallen into the hands of certain officers and attendants upon this court, called *heralds*, who conſider it only as a matter of lucre, and not of juſtice; whereby ſuch falſity and confuſion have crept into their records (which ought to be the ſtanding evidence of families, deſcents, and coat-armour), that though formerly ſome credit has been paid to their teſtimony, now even their common ſeal will not be received as evidence in any court of juſtice in the kingdom. But their original viſitation books, compiled when progreſſes were ſolemnly and regularly made into every part of the kingdom, to inquire into the ſtate of families, and to regiſter ſuch marriages and deſcents as were verified to them upon oath, are allowed to be good evidence of pedigrees. Chivalry || Chium Vinum.

2. As a *criminal* court, when held before the lord high conſtable of England jointly with the earl marſhal, it had juriſdiction over pleas of life and member, ariſing in matters of arms and deeds of war, as well out of the realm as within it. But the criminal as well as civil part of its authority is fallen into entire diſuſe, there having been no permanent high conſtable of England (but only *pro hac vice*, at coronations and the like), ſince the attainder and execution of Stafford duke of Buckingham, in the 13th year of Henry VIII.; the authority and charge, both in war and peace, being deemed too ample for a ſubject; ſo ample, that when the chief juſtice Fineux was aſked by King Henry VIII. how far they extended? he declined anſwering, and ſaid, the deciſion of that queſtion belonged to the law of arms, and not to the law of England.

CHIVES, in *Botany*, are ſlender thread-like ſubſtances, generally placed within the bloſſom, and ſurrounding the POINTALS. They are formed of the woody ſubſtance of the plant.

CHIUM MARMOR, in the natural hiſtory of the ancients, the name of a black marble, called alſo the *lapis opſidianus*. It is very hard, and of a fine black; and, beſide the many uſes which the ancients put it to, is well known among our goldſmiths by the name of the *touchſtone*; moſt of them being furniſhed with nothing better for this purpoſe than a piece of this: though the baſaltes, which might be had plentifully enough, is greatly preferable for thoſe uſes; any black marble, however, that is tolerably hard, will do. There is a very fine and elegantly ſmooth marble, of a compact texture, and fine gloſſy black, but ſhowing no glittering particles when freſh broken, as moſt of the black marbles do. It is extremely hard, and cuts with difficulty, but is capable of the higheſt poliſh of any marble. The ancients had it from Ethiopia and the iſland of Chios; we have it from Italy.

CHIUM Vinum, *Chian Wine*, or wine of the growth of the iſland of Chios, now Scio, is commended by Dioſcorides as affording good nouriſhment, fit to drink, leſs diſpoſed to intoxicate, endued with the virtue of reſtraining defluxions, and a proper ingredient in ophthalmic